

The Republican.

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DELUSIONS OF THE DAY.

OF all the evils incident to man in society, the worst is delusion. It must be the forerunner of all evils, because, without the aids of delusion there could be no tyranny, there could be no corruption, there could be no means of making one portion of the community labour to support another portion in idleness. There is delusion in religion, there is delusion in law, there is delusion in politics; and all these delusions operate to the injury of the industrious classes, and to their injury alone. The first delusion that was practised upon societies of men, I consider to have been religious: I am inclined to think that the priests were the first to elevate themselves above their fellows in society, and to exercise authority over them. This elevation soon became habitual, and very soon was claimed as a divine right. This elevation too gave rise to distinctions in society, and to support those distinctions, it was necessary that the great body of mankind, should be deluded. The better to effect this, the priests began to proclaim themselves vicegerents from heaven, and to speak to the deluded multitude in the name of God. This produced the desired effect: the multitude believed, trembled, and resigned their consciences to the keeping of the priests. Now every thing was complete, the power of the priests become absolute, and the multitude obeyed them implicitly in all things. The human mind being fettered in those trammels, and the priesthood habituated to absolute sway, disputes arose, as ambition delights in nothing more than war and conquest. Then, to support the quarrels of the priests, a military order became necessary, and some few campaigns and conquests must have shewn this military order their strength and combined power, and some favoured General might have had the ambition to claim a share in the rule of the multitude with the priests, hence those robbers called Kings arose, and as delusion was necessary to

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support this craft too, the priests were preserved as a distinct order, and uniting themselves to those royal robbers against the welfare of the multitude, they continued to speak in the name of God, and proclaim the King his representative on earth, and to pronounce his person sacred. A military power was established, and lest the wrongs and sufferings of the multitude should be calculated to open their eyes, the delusion of the priests was supported by the force of the military order. This is my idea of the origin of priestcraft and kingcraft. Delusion was the source of both, and dreadful have been its consequences. The reader might here perceive, that if the Representative System of Government had been established in those first stages of society, all those evils arising from priestcraft and kingcraft would have been spared, for the representative system of government must naturally act for the welfare of the whole: as is the state and character of the society, such will be its government. The representative system of government is alike adapted for the most polished state of society, and the most ignorant and uncivilized. It is sure to be the mirror of society, whatever be its character, and is the best calculated to improve the condition of the whole. It is undoubtedly the *summum bonum* of mankind.

I have scarcely need to discuss more particularly the delusion of religion, because, I am bold to say, that every thing practised under, or connected with, the word religion, is delusion. We must admit that there is a power in nature which we cannot comprehend, and on the word God we cannot form one satisfactory idea. Our ignorance of the laws of nature compels us to acknowledge that we cannot comprehend that power which we call God, and in my opinion, there can be no true veneration towards that power, but the admission of its incomprehensibility. It is quite vain and idle to talk to, or about, what we cannot comprehend; therefore every species of public worship, and every thing that bears the name of religion, must be delusion. When the priest and fanatic call upon us to say what we intend to substitute for religion; be our answer, moral virtue. Moral virtue is the only essential to the happiness of man; religion is its bane. The bugbear of a future life is one of the main props of religion, but what proof have we of any thing of the kind? Upon what argument even can such an idea be founded? What do we perceive in man more than animal life and animal organization? The gift of speech is the common answer. But birds are empowered with the

gift of speech when taught: the organization of the human body only enables it to utter a greater variety of sounds, which being formed into words of speech, produce ideas, and hence that noble faculty we call reason. Our pride and vanity might induce us to feel a wish for immortality, but knowing that we must die, we have trumped up the story of a resurrection, a soul, and a hundred other delusions, for the mere gratification of our own idle vanities, and without a shadow of proof or reason for any thing of the kind. The idea of immortality is also delusion. As far as our bodies are a component part of matter, we are immortal, but our present form, our sense, our feeling, our life, is mortal. In short, as human beings or animals, there is nothing mortal about us: in contemplating eternity, we can only consider ourselves as the breath of a moment. As mortal creatures, it does not become us to deny the existence of a God, or great creating power; but to keep free from delusion, we must argue without the admission. We had better steer clear of an incomprehensibility if we wish to keep in a right path: in studying nature, we neither ought to deny or to admit what may become an obstacle to our pursuit, without any the least proof to guide us. If the reader will act upon these few hints, he will keep clear of delusion on matters of religion: and now I come to the delusion of the law.

The laws of this country form a general mass of delusion, for statute has been heaped upon statute for these last five hundred years, that our lawyers ought to live as long as the fabled antediluvians, to make a full research and to become acquainted fully with the whole. Ambiguous as are those statutes, and liable to so many interpretations, according to the interest or caprice of the reigning judges, it is well known that some of them are in direct contradiction to others. But the greatest delusion is what is called the common law. This is another incomprehensibility, and we are obliged to believe it to be just what the legal monks tell us it is. Our lawyers tell us that the Common Law rests in the bosom of the Judge; therefore, we are left to presume that it is a sort of inspiration, like the Holy Ghost in the Christian world, and that the Judges too are impelled to that office by the Holy Ghost, and not for the sake of filthy lucre! The hypocritical gravity which our legal wigs and robes confer on their wearers forms another source of delusion; for neither a Judge or a Barrister would dare to utter the language in a plain dress, which she utters in her legal habiliments. In

Court, they are a species of scare-crow, and to frighten, baffle, and intimidate, seems to be the chief part of their business. The representative system of government is become absolutely necessary to put down, or rather to keep under, and suppress the mischief occasioned by this order of monks and priests. For, at present, our law is but another system of priestcraft, and our Judges, whilst they are in the very act of catering to the appetite of Corruption, will cry out, "God forbid that I should do wrong! God forbid that any person should suffer from my error!" and the next moment, pack off an honest, and upright, and innocent individual to two or three years imprisonment in a country gaol! In our courts of law we have delusion, but not justice: and with those brief observations on the law and lawyers, I shall pass on to the delusion of the political world.

Here I find a wide field to range. Here I shall have to trace delusion from the palace to the cottage, from the soldier to the citizen, and from the minister to the meanest underling in office. To paint political delusion in its strongest colours, I must repeat, that the representative, is the only natural system of government, and therefore, we must test every part of the existing system by this natural guide. As I have before observed, the representative system of government is the fittest for all the stages of society, from the Hottentot to the most refined of the European societies. The sovereignty is then vested in its proper place—the People. No other sovereign can be acknowledged without encouraging delusion, and supporting tyranny. Let me go to Court, and see what delusions are to be found there, under the present noxious system; under the absence of the representative system of government, for I will not admit for a moment, that there is any thing like representation in this Island: the present sham system of representation is absolutely worse than the absolute government of Russia, Austria, or Denmark. At present, we find the executive vested in a King, an hereditary executive, who by his immense patronage, and the unlimited sums of money he grasps for distribution, is sure to be surrounded by a host of sycophantic courtiers, who are at all times ready to minister to the appetites of the King, whatever they may be. This King is as positively absolute in his authority as if he had no Parliament, and the only check upon him is the growing intelligence of the age, which he avowedly strives to keep under as far as possible. This King chooses his own Ministers, his own Judges, in fact, every authority, save those of corporated and chartered towns, is filled

by his appointment, and the maxim of the present day is, to make no other appointment than those servile minds who will pledge themselves to a support of all the existing abuses, and if the post be lucrative, it is sold to the best bidder, who purchases it as he would a freehold, and, consequently, his first aim is to make as much money as possible out of it. Under the circumstances by which he obtains his office, his first object is naturally to reimburse himself the money he has laid down, and then to make it as profitable as possible. It is notorious, that the Chief-Justiceship, the office of Attorney-General, the rich bishoprics, and most of the sinecures, are disposed of in this manner. So that almost every man in office, from the conditions which are imposed upon him in entering that office, feels himself stimulated and encouraged to prey upon the public property, as far as possible. So that our rulers, in their relations with the people, are more like beasts of prey than just authorities. All this is owing to the delusion of hereditary monarchy, which was ever, and ever will be, a corrupting and destructive power, and a power which none but rogues and fools will ever encourage. It is the very reverse of the representative system of government, where the people retain the power of appointment to every office of state, and where it becomes impossible that any office should ever be lucrative enough to be purchased, and where every man who is appointed to an office, will obtain that appointment solely from his competency to fill that office, and will be obliged personally to perform its duties. Under the present system of hereditary monarchy, patronage and power is the only guide to office, and it matters not whether the holder be a fool or a rogue. The most extensive means to support the abuses of the system, will be sure to reach the highest posts. Our present rulers, with their official underlings, are more like a nest of maggots devouring the body politic, than as just and natural rulers. Church and State are linked together on this score; and the official members of both seem to have but one object in view—PUBLIC PLUNDER. Delusion is necessary to foster this destructive power, and two words, religion and loyalty, are its test of operation. Thus in all the present hole-and-corner meetings, for the publication of loyal and religious declarations, we hear the interested and the initiated crying out: without religion man is a monster, and without loyalty to government a brute! although that religion is a convicted imposture, and the present government one notorious mass of corruption. The man is both a brute and a monster that

supports either, and to be honest and useful members of society, it is essential that we decry both, as founded in delusion, and procreating nothing but delusion and misery to the great body of the people. The government we seek is that by representation, and then all disloyalty must vanish. The word will be no longer required in our vocabulary. Nature makes man prone to bow with submission to that which is just and honest: it commands respect even from the vicious; whilst delusion and corruption will ever find the hate of honest men.

But I have not yet said enough about the delusion of the Court. The gaudy trappings of monarchy will always delude weak minds, or men with the minds of women; the majority of whom are captivated with trifles and little fineries. The courtier, in his court dress, feels a similar distinction and importance to the ploughboy with a new suit of clothes on a holiday, or the female after she has spent an hour or two at the *toilette* adjusting a new dress. A court might be viewed as composed of men without minds, for a man with a mind could not live in the sycophantic atmosphere of a court. He would be nauseated in an instant, and if he retained his senses would feel an irresistible impulse to retire. It is a species of political idolatry to set up one man to whom all others shall be required to bend the knee: and idolatry must be the offspring of delusion. He who can look through the gaudy trappings, and view the man, must feel disgusted at the distinctions which are paid to a monarch. It exhibits the weakness and not the strength of a nation, to support such idle and individual splendour. True splendour can only accompany the moral energies of the nation, and exist in the same ratio. The United States in North America exhibit more real splendour than any other country on the face of the earth, although those States are but in infancy: by the time they reach manhood, their strength, form, and splendour will become gigantic. The monarchical form of government will keep a country in a state of continual decrepitude, because under that system virtue and courage struggle in vain, unless it be in the army or navy, where true virtue must be destroyed, as the employment is not strictly essential to the interests of the community, and its necessity has been engendered by monarchy. I could never view the uniform of the soldier or sailor but as the livery of monarchy, and I would here drop a hint to that society, which calls itself a peace society, and say, that the only chance of procuring universal and continual peace, and of putting a stop to the

horrors of war, is to abolish the monarchical form of government in all countries, and to establish governments by representation. The majority of a nation will never be prone to war unless it be to repel an invasion, or to prevent it when threatened, which is not likely to occur when our neighbours are civilized by a natural government as well as ourselves. There can be no lasting peace while an individual can rule a nation. The want or disposition for war can only happen with the want of the means.

Another anomaly in the monarchical form of government is, that be the monarch a murderer, an adulterer, or the most abandoned villain, he is supposed incapable of committing wrong! We are daily robbed in the name of the King, and if we seek redress, we are told that the King can do no wrong. If a lawyer proceeds to harass us at law, in the name of the King, and the action or indictment proves unjust and unfounded, we are told the King pays no costs; so that every kind of villainy might be practised in the name of the King, and no one be responsible for it! Monarchy and tyranny are synonymous, and where it exists the people are no better than deluded slaves. The tax-gatherer is a complete task-master, and in default of performing our task, the dungeon is substituted for the lash.

The increased and increasing intelligence of the age has certainly abolished many of the old delusions which were formerly attendant on monarchy; such as touching for the King's evil, a scrofula so called, and a great variety of services which every manor and estate had to perform when the King passed by. But now the Monarch is obliged to skulk about like a thief in the night, and the only thing he fears is being known, or his route discovered. This is one proof that the delusion is wearing away, and at least, that the folly of the monarchical form of government is fully discovered. The King lives in fear, and dreads the good sense of the people. The plough-boy would now consider an attention to his plough and his cattle of more importance than running after the King, if he passed his neighbourhood. This change is evidently the result of education, and the beneficial and powerful effect of the Printing Press.

But the chief delusion of the moment, is the attempt set on foot throughout the country to save the present Ministers, by saying, that without them every thing that is valuable in the country will be lost. Those very Ministers have their agents in every town and village, and nothing is more natural than that they should combine to save their masters, and in

some measure to save themselves as well. Not one independent man can be found to support them ; so they are now driven to the necessity of chaunting their own praises. Nothing is more easy than to draw up an Address or Declaration and call it the Address and Declaration of such a town, and printing it gives it somewhat the appearance of being the sentiments of the whole place, did we not know that all those Addresses and Declarations are contraband and smuggled, and not only contraband, but valueless and powerless. The trick has been too often practised, and the people, as a whole, are no longer to be deluded by it.

But it is an outrage on truth to say that the loss of the present Ministers, or the present system of government (for I think one will go with the other), would endanger the morals of the country. It is the reverse of truth, for the morals of the country have been both outraged and corrupted by the present Ministers. Their professions about religion is all a trick, for both Plato and Aristotle have represented the profession of religion as the common trick of tyrants. The latter calls it the surest and most powerful art of tyrants. So that here we might learn what Mr. Sidmouth's religion means, and that of Mr. Vansittart, and the crocodile-eyed Eldon, and the saintly Wilberforce. Their profession of religion is a mere delusion to find the support of the bigotted part of the community. Sidmouth is a more dangerous tyrant than Castlereagh, as far as a secret is more dangerous than an open enemy.

Some of the modern addresses and declarations express that the signers will spend both their lives and fortunes to keep the traitor from the throne, and the infidel from the altar ! This all sounds well, but who can be deluded by it ? What is the throne and the altar ? Is either essential to the moral welfare of society ? This is the question. Those reptiles talk nothing about endeavouring to ameliorate the distresses of the people ; but openly declare that they will study to preserve the causes of all those distresses. I for one can smile at all their declarations, because I feel assured that those individuals who make those pompous declarations about the throne and the altar, would shrink from the defence of either, were hostilities to commence between the people and their oppressors. Those creatures are clamorous, but why ? Why because they tremble at the decay of the system which fattens them. They fear that it will become their turn to put a hand to the plough, and that they will not continue, as at present, to live in luxurious idleness.

This is the cause of all their clamours. They are a part of that corrupt system which destroys the peace, the health, and the happiness of the people, by a grinding system of taxation. I would tell those addressers and declarers that we neither wish to meddle with the throne or the altar: that our sole object is to prevent the throne and the altar from robbing us: by establishing a representative system of government. Those who admire the throne and the altar may cherish and support it with their lives and fortunes if they like. I wish not to attack the throne or the altar, but to defend myself against both. If the throne or the altar can exist of itself, without plundering the people, let it: I shall not be the enemy of either; but I will not consent to be robbed to support that which I know not to be essential to myself or the people at large.

These are the traitors who hinder all appeal to the people. The people as a whole cannot commit treason, because there is no authority above them; and I solemnly and conscientiously declare that I have no personal or selfish object in view in wishing a change. I wish to leave every thing to the correcting hand of the collective sense of the nation. But I do not view the King as the nation: I do not view the aristocracy as the nation: I do not view the Priesthood as the nation: I view them all as excrescences; and I view the people only as the nation, not the fundholder or the landholder, but the whole people. The labouring classes form the nation, as they are the sinews and the nerves, without the health of which the other parts must decay. We are too apt to delude ourselves and others with words which have no real application or meaning; and to frighten ourselves and others with mere sophistries. This is the object of the present abhorers of and declarers against sedition and blasphemy. If sedition and blasphemy be really predominant in the country, it must be among the rulers of the people, for in the government there is evidently something wrong; or why all the existing misery and distress? Why are so many persons confined in gaols for imaginary offences? Why is Corruption's host alarmed, but for its own safety? The people as a whole or the majority of them can do no wrong. They can neither be guilty of sedition or blasphemy. They can neither do wrong morally or politically, as the Bishop of London says of the King! The whole of the present clamour about sedition and blasphemy is a delusion which I trust is seen through by every man and woman beyond the interested. The same delusions were supported

in Spain, Portugal, and Naples before the Revolution; and even now a faint clamour is attempted to be raised in those countries about the throne and the altar. The throne and the altar are mere blocks of wood or marble, and like the arks of old are kept up as a delusion. But, whoever he is who wishes to support such nonsense, let him work and support them himself, but not call upon me to contribute to their support. I despise both the throne and the altar, as something degrading to the dignity of man in society. Both were founded by fraud and force, and I wish to see them fall from the mere want of support. I would not raise a hand against either: I wish the great body of the people to see them clearly, and not to be mistaken in their value. The throne and the altar are a mere hocus-pocus, which will cease to amuse the people when they have discovered all the tricks, and the company of conjurors will be obliged to close their exhibition and look about for an honest method to get a living. Let those declarers and addressers cease their clamour. Experience might teach them the folly. The Priests of the Established Church raised a similar clamour against the Dissenters: but did they put them down? Now the Dissenters unite with Priests of the Established Church against what they jointly call infidelity: but their joint efforts shall avail nothing. Truth will triumph if it be but exhibited; and were I the only infidel to Christianity in the whole country (and I know there are millions), I would persevere in opposing *truth to superstition, and reason to delusion.*

R. CARLILE.

Dorchester Gaol, Dec. 20, 1820.

IMPROMPTU REPLY TO IMPERTINENCE.

THE sneaking COURTIER, and CORRUPTION'S tool,
Thus speak the language of both knave and fool.

"If you dislike the land you live in—leave it;"

My answer is——(in metaphor receive it)

"If BUGS molest me as in BED I lie,

"I will not quit my BED for them,—not I;—

"But rout the VERMIN, every BUG destroy,

"*New make my BED,—and all its sweets enjoy.*"

CLIO.

CHRIST CONSIDERED IN A POLITICAL VIEW.

Concluded from p. 566.

principles of the Jews, he detested their learning, and spoke ill of their despotic government; and thence he looked upon him as a false Messiah. I cannot think, therefore, it was the intention of Jesus to establish himself as king. His object was of another kind. He preached a different doctrine; his instruction was that of equality; his principles were those of reason and morality. A republican spirit is very evident in his speeches and in his actions. The same in those of his apostles. When James and John, the two sons of Zebedee, were desirous of sitting, the one on his right hand, the other on his left, in his kingdom, nothing could be more plain than his answer to his disciples, who were angry at it. "Ye know," said he, "the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority over them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, (Matth. xx. 25, 26, 27. Mark x. 35)." Nor can any thing be more expressive of republicanism than what Paul says in his epistle to the Ephesians, when he desires them to put on Truth, the armour of God: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (Eph. vi. 12). Christ had no respect to persons; he taught the most perfect equality, and always spoke in favour of the poor. His expressions are very severe: "It is easier for a camel* to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," (Mark x. 25). Nor are his words less expressive when he exclaims, "blessed be ye poor, for yours is the kingdom of God; but woe unto you that are rich, for ye

* I understand that the original word means a cable-rope, and not a camel.

have received your consolation," (Luke, vi. 20, 24). Likewise when he spoke to the multitude, according to the same apostle, he told them, "that whosoever did not forsake all he had," could not be his disciple, (Luke, xiv, 38). And Peter acknowledges, they had left all and followed Christ, (Luke, xviii, 28); for it appears, previously to this, that when a certain rich ruler had asked him what he must do to inherit eternal life, he told him to sell all he had, and give it to the poor, (v. 18, 22); and no doubt but most of the other rich men would become like this ruler, very sorrowful, and would prefer keeping their old inheritance rather than buy a new one upon such conditions. Yet this was the method which Jesus made use of to gain over the minds of the common people, and one reason why the rich and the powerful persecuted him. (Vide likewise Lazarus and the rich man). He spoke the most astonishing and opprobrious language against those who were in the government, against the lawyers, the scribes, and the pharisees; he called them fools, hypocrites, extortioners, oppressors. Sometimes he abused them under the appellation of serpents, of whitened sepulchres; at other times he called them a generation of vipers, threatening them with future punishment, asking them "how they could think to escape the damnation of hell?" In this seditious manner Christ spoke before the people, no doubt with a design to raise an insurrection, of which he might entertain great expectations; for it seems they had heard him with great attention (Luke, xix, 48). These means, which Christ had made use of as a revolutionist, were very flattering to his future expectations, for the people were highly in his favour. Although he had thus abused the elders, the scribes, and the pharisees, with every epithet he could think of, yet so greatly did they fear the populace, that they durst not attempt to seize upon his person, unless it could be proved that he had acted against the laws of the country (Luke xix. 47). They therefore tried every method in their power to put him off his guard, and to entice him unawares into snares they had laid for him. Jesus was apprized of these manœuvres, and as cautiously avoided them. He either spoke in parables or evaded their questions. When they asked him, as he was preaching in the Temple, upon what authority he did those things, what could be more ingenious than the puzzling question he made in reply, not only that they might not lay hold of his words, but to retort it upon themselves, and bring them into a dilemma? "And he answered and said unto

them, I will also ask one thing: The baptism of John, was it from heaven, or of man? And they reasoned with themselves, saying, if we shall say from heaven, he will say, why then believed ye him not? But if we say of man, all the people will stone us, for they were persuaded that John was a prophet." (Luke, xx. 1, 2, 3, &c.) The priests, &c. finding they could bring nothing against him themselves, and that he avoided all their craft, formed a stratagem; "they watched him, and sent forth spies which should feign themselves just men, (i. e. of his party) that they might lay hold of his words, and deliver him unto the power of the Governor." Luke, xx. 20.) They likewise asked him whether it was lawful to give tribute unto Cæsar, in order to convict him of high treason, if he had answered in the negative; but he was still a match for them, giving a very quaint and cautious answer: "Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's." They knew very well it was the intention of Jesus to throw off Cæsar's yoke, and that he wished to bring about a revolution. The abilities and caution of Jesus still withstood all the stratagems of the chief priests and the captains, and as they durst not take him without a lawful pretext before the multitude, they bribed Judas Iscariot, one of the twelve apostles, to betray him, and deliver him up during his retreat in the evening, when he retired with the rest of his disciples in the absence of the populace. Christ, it seems, had been informed of this piece of treachery, (most probably by Joseph of Arimathea, who was a counsellor, and the most likely to know it); for when they had sat down together at the passover, he discovers it to them, and, in order to give his disciples some encouragement to defend him, promises to divide a kingdom amongst them, which appears to be an earthly one, for they were "to eat and drink with him at his table, in his own kingdom." The danger becoming more evident, Christ desired them to get arms. And he said unto them, "But *now*, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." (Luke, xxii. 36.) He then went with his disciples to the mount of Olives. That Jesus knew he must be taken, is very evident; that he dreaded the future, and was in the last despair, is without doubt; for we are told, that here "he prayed, and was very sorrowful, even unto death." During this time appeared Judas, with some armed soldiers, and the disciples then asked Jesus whether they should defend themselves; (Luke, xxii. 49.)

"and one of them drew his sword, and cut off the ear of one who came to take him." But failing in their courage, and finding that all defence was useless, his disciples ran away and left him. (Mark, xiv. 50.) A little while before this happened, it appears that Jesus wished to make his escape; having sent some of his disciples to watch, and finding this precaution to be useless from their propensity to sleep, on seeing Judas coming, he said to them, "Arise, let us be going, for behold he is at hand that is to betray me." (Matth. xxvi. 46.) But it was too late. He was then arrested, and taken before Pilate.*

Jesus never denied his object to have been the throne of David, until brought before Pilate; he then said, "My kingdom is not of this world; if it was, then would my servants fight, that I should not be delivered unto the Jews." (John, xviii. 36.) The chief priests, however, even though they were obliged to have recourse to false witnesses, could neither prove he had said he was the *son of God*, or that he was the King of the Jews; both of which might have been lawfully punished with death. According to Luke, the accusations they brought against him were, "They found him perverting the nation, and forbidding to give tribute to Cæsar, saying that he was Christ the King. He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." (Luke xxiii. 2, 5.) According to John, they accused him of making himself the Son of God. (John xix. 7.) There was no proof, however, that he had said so, and both Herod and Pilate looked upon him to be innocent of the crimes laid to his charge; for it appears that

* N. B. It was very apparent, and may again be repeated, of Christ's friends, whether Nicodemus, or Joseph, or some of the elders, who durst not avow their being of his party, for fear of the consequences, (John, xii) had given him to understand, that it was the intention of his enemies to betray him by one of his disciples. This would make Jesus very cautious of what he said; and we observe that, during the night, in the absence of the people, he was either concealed, or in some secret place. Judas had likewise informed the rulers, that Jesus would defend himself, which is the reason why Judas came with a great multitude of followers, "with swords and with staves;" which would not have been necessary, if his disciples had been without weapons of defence. Jesus, however, saw that defence was useless. "The spirit is willing, but the flesh is weak," i. e. their determination for defence was good, but their numbers too small.

Pilate only delivered him up to be crucified from the dread of raising a tumult; (Matth. xxvii. 24.) and Judas, repenting of having betrayed innocent blood, went out and hanged himself* (Matth. xxvii. 34.); consequently, Jesus was innocent, either of making himself a king, or the Son of God, and suffered unjustly, merely to satisfy the rancour of the priesthood. There now remains to say a few words of what became of Jesus after his supposed resurrection from the dead.

When Moses had delivered the laws of God to the children of Israel, and had chosen Joshua for his successor, he departed into the land of Moab, where it is said he died, and was buried by the Lord, for no man knoweth of his sepulchre, even to this day. When Lycurgus had given laws to the Spartans, he called the assembly together, and told them he would go and consult the Oracle of Delphi, but never returned. And when Christ had given his commands to his apostles, who were to succeed him, he departed, and was received by the Lord in a cloud into heaven, for he was seen no more.†

No doubt but Christ, after having been so cruelly treated by the priests for telling his countrymen the truth, would retire from the bustle of the world, to spend the rest of his life in tranquillity and repose. But the retreat he fixed upon after he left his disciples is unknown. The first opportunity which Christ had of convincing the world of his mission, was after his resurrection. Had he been the only Son of the Creator, or the Creator himself, or even a partaker of his Divinity, now was the time to have proved it. Had he been only a man risen from the dead, he need not have been afraid of either the high priests, the scribes, or the pharisees; "the children of the resurrection die no more," were his own words to the Sadducees. (Luke xxv. 36.) As Christ had not performed the mission it is said he came with, in any one point of view, now was the time to fulfil the saying of the angel, that "the Lord should give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i. 32, 33.) Why this was not fulfilled is still a mystery.

* With respect to the death of Judas, the apostles differ, Luke, in the acts of the apostles, makes his bowels gush out by a fall. (Acts i. 18.)

† Josephus relates, that Moses was conveyed away by a cloud.

It appears, however, that Christ had not, after his resurrection, entirely shaken off the feelings of a mortal; that he was still composed of flesh and blood, that he still feared the persecutions of the chief priests, the scribes and the pharisees; and that he was not so immortal as to think himself secure from a second death. The dread which Christ had of the Jews was very evident. Before he was crucified, he was almost always with his disciples; but after his resurrection, he only appeared to them five times, although it is said he remained forty days upon the earth before he was carried into heaven. (Acts i. 3.) It appears from the accounts of the apostles, that Christ was very cautious to whom he made himself known, which undoubtedly was for fear of his enemies. He did not once shew himself, either to the priests, the scribes, or the pharisees. When he did appear, it was either to Mary, early in the morning, to desire her to acquaint his disciples with his resurrection, or to make it known to them himself at night when all was safe, that the absent disciples might likewise hear of it, and that he might explain the Scriptures to them. When he appeared to his two disciples out of town it was in disguise. (Luke xxi. 16.) The same was the case at the sea of Tiberius, when he appeared in the morning to Peter and the rest of the fishermen, for they did not know him; nor did he discover himself, either by the breaking of bread or by any other token, until he was convinced who they were, and that he might do it without any danger; he seems even to have had some suspicion of the two disciples at Emmaus; for no sooner did they know who he was, than he disappeared from their sight. (Luke, xxiv. 31.) And he only gave a commission to his disciples to declare and publish his resurrection openly, and to teach all nations in his name, just before he separated from them. He likewise had the precaution to command them to remain in Jerusalem, and not to teach before they should be endowed with power from on high, for by these means Jesus obtained sufficient time to get away in safety. And the disciples did as they were ordered, ten days being elapsed before they said any thing of his resurrection. Thus endeth the political history of this celebrated character, who has innocently set the world at such variance with itself.

TO MR. CARLILE.

Quebec, June 10, 1820.

I DEEPLY deprecate the persecution you have met with, and enclose you a book of which I am the author.

I am, Sir, your very obedient,

M. HART.

TO MOSES HART, OF QUEBEC IN CANADA.

SIR,

I HAVE to acknowledge the receipt of two of your little volumes entitled, "Modern Religion." The first came to me in October through the medium of the General Post, with the moderate charge of £1. 5s. which induced me to send the volume back to the Post Office, as an improper correspondence, and to claim the return of the money; which, to the honour of that well-conducted establishment, I must say, was immediately granted; the second copy was put into the Two Penny Post in London, and reached my shop in December, for the charge of twopence only. This latter sum I did not murmur about, as I have had, what we vulgarly call in this country, *twopennyworth of fun*, from the perusal of the work.

Taking all circumstances into consideration, I am at a loss to form any satisfactory idea of your character. To say that you are a fanatic I am not exactly prepared, to say that there is no fanaticism in your "Modern Religion," I cannot;—but I have concluded that you are a Deist not quite purged of superstition and fanaticism, and wherever superstition and fanaticism remains, it is alike in all sectaries, only more rancorous in some individuals, than in others, according to their natural passions.

I find, by your Appendix, that you are a descendant from the Jews, and that you have been brought up in the superstition of that sect, but your scientific pursuits, it appears, have induced you to look beyond the fables of the book called the Bible. I am agreed with you, that all the books of the Bible, which are of Jewish origin, were compiled during or subsequent to the Babylonish captivity. I believe that Ezra, or Esdras, was the chief compiler and fabricator, and the reason I take for their being adopted as holy books

is, that, previous to that time, the Jews were wholly ignorant of letters, and had no other books among them. I verily believe that they knew nothing of letters before the Babylonish captivity, and that all their pretended Chronicles and History was founded upon tradition, or invented as fables during and subsequent to that period.

Your Preface and Introduction to "Modern Religion," induce me to think that you are a scientific man, and your making One God, without the mention of any Sons, Daughters, or Holy Ghosts, as connected with him, the ground work of your religious code, so far has my approbation: but I cannot approve of your mode of worship, near as it approaches to what has been called Natural Religion. I discard altogether the word religion from my vocabulary, as a mischievous word—a word that means nothing, while it seems to mean a great deal. You call religion a science, the most noble and comprehensive. I can view the word but as a bugbear and a delusion. You profess a desire to connect all sects into one system of worship. I denounce every species of public and clamorous worship as hypocritical and mischievous. I am decidedly opposed even to an association of Deists, because, whilst even the belief in a God remains a metaphysical idea, Deists will be as likely as Christians to split into sects and dissensions. Lectures on science, as calculated to lead the mind to a study of nature, are, in my opinion, the only justifiable ground for congregating bodies of people. I except, of course, political meetings for the exercise of the elective franchise, for the redress of grievances, or military exercises. I would further except bodies congregated for amusement and recreation. I mean, that I would substitute lectures on science for religious assemblies, or assemblies for public worship. I would expel the whole order of priesthood, and fill their places with professors in the various departments of science.

Your "Modern Religion" proposes to keep up a system of priesthood, which shall never find my assent, even if they would make me a Bishop or a Pope. I consider the order of priesthood to be odious and abominable, and the curse and pest of mankind. It matters not of what sect they are, a Freethinking Priest, or a Unitarian Priest, or a Methodistical Priest, or a Calvinistical Priest, or a Catholic Priest, or a Jewish Priest, or a Mahometan Priest, or an Indian Priest or Brahmin, are all alike in my eye, and all equally odious: and should I ever meet a Deistical Priest I shall rank him with the rest. A priest in society, is what rust is in metal,

he corrupts and corrodes what is polished as well as what is unpolished. To use a vulgar comparison, a priest is a priest, all the world over, and in every age alike. Corruption and delusion are his weapons: by which he combats the welfare of mankind.

Although it is evident that you possess some very sublime notions of the Deity, yet I cannot help saying that I never found any thing more fantastical and ridiculous than your religious code, and I will here take a brief review of it to explain myself. For the information of others, who will read this letter, I will observe, that your little volume entitled "Modern Religion," contains a new system of worship, which you put forth as a proper one to unite all sects and parties in the mode of worshipping the Almighty Creator. I can say but little of the state of society in Canada, or in the United States, but this I can say, that from your propositions for forms of prayer and thanksgiving, I should think you had some idea of promulgating your new plan among the Indian nations. I can assure you that they are not at all adapted to the refined state of society in the great towns of this island, as some of your prayers seem adapted for the worship of Priapus, and I must confess, that I think the manner in which the pagan world personified the passions of mankind, and the productions of nature, far more refined and elegant than your proposed system of worshipping one God. It must be confessed, that the enlightened and educated part of the pagan world held the same notions of an Almighty and Immortal Power as we hold, and their supposed emanations from that power were not more ridiculous in their history or idea, than the emanations which the Christian worships in the character of Mother of God, Wife of God, Son of God, or Holy Ghosts, or the whole of the sanctified corps.

In our metaphysical ideas we nearly agree. You retain the notion of a spirit living somewhere after the body dies, corrupts, and evaporates: I say, that the notion of a spirit which retains a form distinct from the body, and lives after the body, is idle and unfounded. Man has no such spirit. The life of man is the same as the life of every other animal or vegetable; his gift of speech, which arises from a peculiar organization, procures him what is called idea and reason. Man is but the chief of the animal and vegetable world, and when he can bring his mind to this, he will be a much nobler creature than at present. If we consider for a moment the number of human beings who are born and die

daily, and then make a calculation of the number arithmetically for one thousand or ten thousand years, we shall soon drop the idea of the soul or spirit living as a distinct form after the death of the body. All space would have been choked with spirits, ere this, unless they had the faculty of destroying or eating each other. Priests have taught mankind to deify themselves: each human being fancies that creation exists but for him alone: by his prayers he seems to think that the Deity is attentive to his particular cravings, and wishes to find it full employ in looking after his imaginary wants. Nothing can more fully display the ridiculous nature of prayer, than to consider for a moment the hundreds of millions of human beings who inhabit this globe, and who are all at the same moment engaged in praying to the Deity, to grant them their several imaginary wants. Some praying for health—some for riches—some for rain—some for fair weather—some for children—some for food—some for raiment—some for life—some for death; and some for what they call glory. What one prays for, may be in direct opposition to the prayer of his neighbour. Imagine these praying inhabitants of the whole earth assembled together on one vast space of ground, and see them all with uplifted hands; then imagine the Deity looking down upon this confused and jarring multitude, and the only inference that can be drawn is, that prayer is habitual discontent, and not a worship of the Deity. I might illustrate this last assertion by the present political state of this country. The people have been urged to pray and petition the King and Parliament to grant them a variety of reliefs, and to give them a reformed Parliament. The only answer they get (which is a very natural one when the quarter whence it comes is considered) is, that they are discontented and disaffected. If we will make fools of ourselves, we must expect to be treated as fools. Praying or petitioning is a disgrace to men who are honest, and wish to be free, whether it be to a heavenly or an earthly king. What we pray to heaven for, we might obtain by our own natural powers, if we would but exert them and regulate them well; and in the same manner, we might obtain what we pray for to our earthly king. The only way to rise above want, is to make exertion when the body is free and has the power of action; and the only way to get political grievances redressed, is to display a power that shall demand them. If we cannot do this we deserve to suffer. Were the United States of America, was Spain, was Naples, was Portugal, was St. Domingo, revolutionized by

petitioning? Neither will the people of this Island obtain a representative system of government unless they can so organize themselves to display something different from a petitioning attitude. Petition and prayer betokens discontent, rather than just claim, and is a disgrace to mankind, or those who wish to rise above slavery, and put in force their natural powers. I never prayed, I never will pray to any body; what I enjoy I am thankful for, and what I wish to enjoy, I will strive manfully to obtain, and after obtaining it I shall feel grateful and content. Your "Modern Religion" is a mixture of prayer and thanksgiving; the first I deem unnecessary, the second, to be genuine, must, in my opinion, be silent. All formal ceremony soon loses sight of its professed object, and engenders hypocrisy and false pretence.

I approve your system of inculcating rewards and punishments for actions done in this life; for to talk of future rewards and punishments, when we cannot form one solid idea of a future state is ridiculous. Your maxim is founded in nature: vice and virtue carry their punishment and reward with them. Nothing restrains our passions but the desire of making the most reputable appearance possible in society. The common thief thinks of infamy a hundred times where he does not think of hell once: and the death-bed repentance system is the sure promoter and encourager of vice and wickedness.

Your propositions for making oaths of abstinence from certain vices, convince me that you have studied metaphysics more than you have studied human nature, or the natural dispositions of man and womankind. Christians make a fuss about their oaths, and say that the affairs of a society could not be managed without the assistance of oaths, and that oaths would not be binding unless a belief in a future state and future rewards and punishments be kept up. To this I would answer, that oaths lead to nothing but immorality; and by our priests and judges known and avowed perjury is countenanced. For instance, every man who wishes to become a priest in the Established Church, is obliged to perjure himself before the bishop, and to swear that he does not seek the office for the sake of lucre, but is impelled thereto by the Holy Ghost! so that there is not a priest in the whole of the Established Church, but he is a perjured man! Our Judges will countenance what is called Jew-bail in the same manner. Whilst they are sitting at their chambers at Serjeant's Inn, there is a lot of fellows at the entrance, who stand to

hire themselves for bail; that is, if a man is arrested for debt, and will see the officers and a couple of those persons as bail, they are sure to be accepted. These creatures, who hire themselves for bail, will charge a guinea, sometimes less, sometimes more, according to the amount of the debt, and then go before the judge and swear themselves to be housekeepers and persons of property sufficient to cover the debt, whilst the judge knows their real character as well as the tipstaves, and that the men are beggars and thieves and not worth a farthing!

The practice of oath-making is altogether unnecessary under the following idea, that a good and moral man will feel himself equally bound by his word as his oath, and the bad and immoral man will not feel himself bound by his word or his oath. It is by no means effectual to procure the ends of justice. If lying and falsehood received the same punishment as perjury, which ought to be the case, for in morals the offence is the same, the practice of oath-making might well be dispensed with and much hypocrisy omitted. Some persons are scrupulous in making oaths, even in cases of truth; but this is not my case, for if I knew I was about to speak the truth, I would kiss the Bible, the Cross, the Koran, or any thing else, which custom might require. Speaking the truth is the first and most important object, and making the oath but secondary or altogether useless. Since I have openly avowed my belief and firm conviction that the Bible is a book of lies and blasphemy, I have sworn two affidavits upon it. The last was since I have been confined in this gaol. Dr. England, the Archdeacon of Dorset, one of the visiting magistrates of this gaol, came into my room, and I told him I wanted to swear an affidavit; he courteously assented to perform his part, and asked me if I had a Bible: I produced my interleaved Bible, which I had prepared for my defence and had in Court, and which had some of my denunciations written in it. The Doctor took up the huge book, and presented it to me in a very grave manner, and I kissed the paper cover with a corresponding gravity, and so the ceremony ended! If the Doctor had asked me whether I was a Christian, and believed in the Bible, I should have answered him in the affirmative, and with a good conscience too, for I believe the Bible to be a compilation of fables, and that is believing in it; and as to being a Christian, I anoint my face and hands with soap every morning, and very often the whole body; so that, as the word Christian has no other real signification than being anointed, I

consider myself a renewed Christian every day. I have thrown out those hints by way of shewing the inutility of making oaths, and the folly of refusing to make oaths when an important object is at stake by it. Oath-making is one of the delusions of Priestcraft, by which our pockets are picked of a shilling or eighteen-pence, besides the half-a-crown stamp for an affidavit.

There are several comical and laughable whims in your Religious Code, Mr. Moses Hart; but none more so than your Burial Service. As I expect my English Readers will be anxious to see a specimen of your work, I will transcribe the Burial Service for them:—

FUNERAL SERVICE FOR THE DEAD.

“When a person dies, he or she is to be put into a decent situation, and remain in the room such time as it is thought fit. The windows and door of the room to be open in the day time, if the weather permits, in order that any person may view the deceased who pleases.

“The deceased is then to be placed in the coffin, every person in the house where the deceased died being present, unless exempted from illness.

“The deceased is to be conveyed to the place of interment in such manner as it may suit the friends of the deceased.

“At the place of interment the priest, or director, is to say the following prayer:

“Most holy and sovereign Creator of worlds, how wisely hast thou ordained that the days of thy creatures should be numbered, and in the vale of years they should sink down into their graves. If their days were prolonged, how soon would they destroy each other for want of room.

“*The Congregation to say, Amen.*

“The life of man is not short, for thou hast ordained it of sufficient length of years to enable him to rear up his offspring, and it would be dangerous to allow a further length of years.

“*The Congregation to say, Amen.*

“How pleasing and delightful is the reflection of a well-spent life, and rendering homage to our munificent Creator.

“*The Congregation to say, Amen.*

“Our deepest regret, in leaving this earth, is the transcendant pleasure we enjoyed in viewing thy sublime and harmonious works.

“*The Congregation to say, Amen.*

"But that regret is lessened, when we contemplate how necessary it is to make room for our young to taste the rapturous delight of surveying thy immense works.

The Congregation to say, Amen.

"Where is human gratification so complete, as that of a person full of years, who hath ornamented an active, useful life, with benevolence, and, surrounded by a numerous progeny, resigns his breath without remorse.

The Congregation to say, Amen.

"The image which thy bounty has imprinted on our intellects causes us to leave this earth with a sigh, that we have not had sufficient years to render homage and thanks to thee.

The Congregation to say, Amen.

"True it is, that our gratitude is incomplete; but thy mighty power will transform, and infuse into us new life, in some other hemisphere, and endue us with other intellects, to gratify and complete our adoration, acknowledgments, and thanks to thee.

The Congregation to say, Amen.

"The coffin is then to be let into the grave, the nearest relatives to succeed each other in throwing three spadefuls of ground on the coffin. A funeral oration may, or may not, be pronounced.

MOURNING.

"Every person is not to speak audibly, but only in a whisper, mouth to ear, for four weeks after the death, or knowledge thereof, of a father or mother; three weeks for a wife or husband; two weeks for a grandfather, grandmother, great grandfather, great grandmother, son, or daughter; one week for an uncle or aunt; two days for a cousin; except exemption is allowed by the director, priest, or minister, or head director, who are exempted when officiating on duty. During the above time of mourning, no feasting or diversion is to be partook of by the persons in mourning, who are to be exempt from civil process, or public duty, if possible; and the person during mourning is not to drink any spirit, or juice of any grain or fruit, unless permitted by a doctor of physic."

If the Republican had been a work intended for the amusement of its readers, or a work of drollery, I would have inserted the whole of your Religious Code of Laws; for I

assure you I have found nothing to amuse me so much for a long time past. The mode of mourning will give them some idea of your superstitious genius! Why should we mourn departed friends, when we know that we must pass the same path, and that perhaps very quick after? I grieve at the loss of an infant child, but I cannot say that I grieved the loss of my mother: the former was an unnatural loss, the latter perfectly natural. I am of opinion that a study of nature, and custom, will by and by make us rather rejoice to part with helpless old age, than to weep its loss. It is our duty to cherish and support our aged parents as far as in us lies, but not to pine and weep at their departure. Mourning on such an occasion appears to me like upbraiding the regular and wise laws of nature.

It is difficult to discover, in reading some parts of your Code, whether you are really serious or treating their ceremonies with burlesque; for, like Luther and Calvin, you profess to reform, but retain no small number of the superstitions of the old system. If you wish to annihilate all sects and prejudices, you must adopt my creed—*believe in nothing supernatural, and have no system whatever of public worship.* I might rather call mine *no creed*, as I believe nothing but what I can bring home to, and satisfy, my reason and senses as to its existence. Some persons are of opinion that the more preferable way to attack prejudices is by a side-wind; but I dissent from this mode, and at once attempt to sap the foundation, as the more effectual way of working. Undermine the foundation, and the edifice must fall; whilst if you begin at the top, and remove it stone by stone, it may be repaired and strengthened faster than you can remove. Begin to sap the foundation, and the repairs of the upper part are vain: down it must come. Let us first shew the followers of every kind of superstition that they are imposed upon; that all their book-religion is founded in error and fraud, and then it is time that we shew them that their superstitions are neither conducive to the morality, the interest, or the happiness of mankind; but the contrary. After superstition is once removed from the mind, we should be careful not to impose a new commodity, which I consider to be the case of your "Modern Religion." I admire your rural festivals, but I disapprove your alms-begging, which appears to form a prominent feature in your new system. Subscriptions of this nature are too apt to be abused, and not applied to the object promised or intended. Real charity searches out real distress, and gives it

immediate and effectual relief: whilst subscriptions are as often given from the pomposity of the advertisements as from generous motives. This, too, is too often delusion and craft. I must now close my Letter to you, and should it fall into the hands of any individual who has the means of forwarding it to you, I shall feel obliged for the act, as I know no means of sending it without putting you to a great expence. I have not made more free with you as a foreigner than I should have done had you been in this country. I verily believe your intentions are good, but whatever proselytes your system might make in America, I can assure you that it is not adapted for the people of this Island. I am of opinion that the people of this island will form a society of pure Deists when fanaticism is at its height in America. We are regenerating: you have scarcely yet been corrupted.

I am, Sir,

A Citizen of the World,

R. CARLILE.

Dorchester Gaol, Dec. 17, 1820.

CHRISTIAN CHARITY OF A PARSON.

(FROM A CORRESPONDENT.)

At a parish, near Carshalton, there is a school for the education of the children of the surrounding neighbourhood, which is occasionally visited by the parish priest. During the late rejoicings for the Queen it happened that he visited the school, and seeing the hats of the children hanging up, and some of them decorated with white bows made of paper, he asked the schoolmistress the meaning of it. She cautiously replied, she did not know, but believed it meant something about the Queen: he immediately ordered the children to put on their hats, and by that means discovered to whom the paper bows belonged; upon which he desired those children might be dismissed the school, and their parents deprived of the usual gifts at Christmas.

Amidst all the wanton outrages committed by the Tory Jacobins, we have heard of none exceeding one which has

happened in the county of Dorset. There are now confined in Dorchester gaol, to await the Sessions in January, five men, who were the ringers at Chardstock, a small parish near Axminster. Their offence is that of entering the belfry and ringing the bells, on hearing the news of the failure of the Bill of Pains and Penalties against the Queen. The men have acted with much spirit, and, like the Suffolk farmer (Mr. Twight), have refused to be bailed. To the honour of the parishioners be it said, that the men have been liberally supported in gaol, and that the whole parish has deserted the church, as the curate (Thomas Bab) is the prosecutor, and one William Tucker the committing magistrate. The very constable who brought the men to the gaol would have bailed them, but they sternly refused it. On all cases of public rejoicings those men, as the regular ringers of the parish, were in the habit of entering the belfry without any other instructions than the request of the parishioners; but on this occasion the curate felt offended, and charges the men with breaking into the belfry!—It is currently reported in Dorchester that on the Sunday following the committal of the men, the curate, clerk, and sexton had the church to themselves, and that not an individual entered it; not even two or three to form what is called a Christian congregation! The public papers have not noticed this circumstance, but the statement might be relied on as fact. The names of all the parties have been sent to the Editor of the Times newspaper three weeks since.

The desertion of the churches is the best method to bring all those political priests to their senses. In fact, there seems to be a fatality attending the established church from its head to its tail. The King disgraces it—the Bishops disgrace it, and all the subordinate clergy are exerting themselves to expel their congregations. The conduct of the priests resembles that of bungling play-actors, and the congregations hiss, hoot, and pelt them, just as if the churches were public theatres or places of sport and pastime. The delusion is dissipating—the veil withdrawn—and down must come the Temple of Dagon—the Lords—and the Philistines.

the paper bows belonged; upon which he desired the children might be dismissed the school, and their parents deprived of the usual gifts at Christmas.

Amidst all the wanton outrages committed by the Tories we have heard of none exceeding one which

MORE EX-OFFICIO INFORMATIONS—FURTHER PERSECUTION OF MRS. CARLILE.

THE Attorney-General Gifford seems to have a predilection for the prosecution and false abuse of women, for he no sooner finds himself defeated and thrown in the mire by his attempt to blacken the Queen, than he begins to shake and prepare himself for another scurrilous attack upon Mrs. Carlile. We have already noticed the information for which Mrs. C. was arrested during the last term, and which was not thought of until it was found that the Vice Society were disappointed in their victim for sacrifice; but now, by way of being trebly sure, Mr. Attorney-General has prepared two other Informations, one for the Republican Vol. 4, No. 3, Sept. 15th, the other the following number. It might be asked why these Informations were not ready by the November Term, as there were full two months to prepare them? From the manner of proceeding, and from the passages selected, we have always thought the present Attorney-General makes his office the best mart possible for sound republican principles. We cannot help thinking but that he still remains an insidious enemy to monarchy. As critics and reviewers, we shall lay before the public the pith of the present Informations, particularly as the Attorney-General is now so condescending as to furnish us with copies gratis! The alleged libel in No. 3. of the present volume, is from the article on the revolution in Portugal, and a piece from a correspondent: it is thus:—"The new mode of revolutionizing corrupt governments by the union of the citizen and soldier, is the grand desideratum. Strong hopes may be entertained that the English soldier will hold out the hand of fraternity to his fellow citizen, and that England will not be deluged with a civil war. The right feeling is evidently displaying itself among the English troops, and a short time will furnish the rallying point." The Correspondent's article is thus:

"CONTRADISTINCTION."

"Sir,—The present situation of the two chief persons in this nation present a perfect contrast to each other."

"JOHN BULL."

"A King—vicious, malignant, implacable, despised, rejected and hated."

"A Queen—virtuous, benignant, affable, honoured, caressed and loved."

This is all of the first Information, with the exception of Mr. Attorney-General's official lies; and if a London Special Jury have found out that truth is not licentiousness and ought not to be punished, we shall have no fear for the safety and comfort of Mrs. Carlile on this Information; but if she falls into the hands of some of those reptiles who call truth seditious and blasphemous, then we must be content, and rejoice to see her suffer in a good cause.

The alleged libel in No. 4. of the present volume too, comprises seven whole lines, and is to be found in a review of Mr. Harrison Wilkinson's pamphlet on an equitable system of Finance, it is thus; (from page 119) "As far as vice is opposed to virtue, so far will the present Parliament be opposed to the equitable system of finance. To men educated in chicanery and deceit, honesty and simplicity become a most grievous punishment. Another obstacle to improvement is, the disposition of the King; he is the simile of Ferdinand of Spain, and will never be good and honest until he is compelled to it, and has no power left to be mischievous." Here is a libel for you! When we commenced this publication, we resolved to pay no heed to what are commonly called libels, but to make truth our helm, and falsehood a rock to be avoided. Under the present system of government, it is impossible to say what is liable, or not liable to prosecution; therefore, the most comfortable way is, to laugh at prosecutions and go on. A very foolish, if not a malicious printer, has been cutting out all the best points in the Republican for the past year, under the pretence that they were libels; but he might now take a lesson and see that he has left some libels behind. He has done us much mischief and not the slightest good, for we verily believe that the title of this work is the greatest libel in the eye of the present Government. We have some idea of laying by for a few months at the close of the present year, and the present volume. We do not mean to be idle, but from the want of venders both in town and country, we deem it prudent to change our mode of attack. We shall give our readers due notice next week, which will close the present volume.

EDITOR.

TRIAL OF MR. TYLER FOR SELLING A COPY OF THE AGE OF REASON.

On Thursday, the 14th instant, Mr. Tyler was summoned to Westminster Hall, to participate in the sufferings of those who are the victims of the persecuting spirit of the Christians. The Vice Society hath seduced him into the sale of a copy of the above work, and then pursues him to a prison for its own act: for if it had not sent a wolf in sheep's clothing to intreat as a favour a copy of the Age of Reason, Mr. Tyler had never sold it. Mr. Adolphus was employed by the defendant, and the mode he took to defend him was, to ask the Jury for a verdict of Guilty, but to accompany it with a recommendation to mercy! The supposed favour was granted, but what is it likely to avail Mr. Tyler? Wedderburn too was recommended to mercy, and the mercy shewn him by the Christian Judge Bailey was two years imprisonment in Dorchester Gaol! The Christian calls it mercy to destroy the body in endeavouring to save the soul. "Better," cries he, "that the body should perish untimely, than that the soul should be exposed to everlasting torment." This is your doctrine—is it not Christian Judge Bailey?

In answer to the recommendation to mercy, the Vice Society's Attorney General, Mr. Gurney, got up, and said, that the Society had pardoned him once on a promise that he would not sell any thing of the kind again. I wonder Mr. Tyler did not rise and call him a liar, for, unless Mr. Tyler himself has much deceived me, the statement was a gross falsehood. The case, as I have been informed by both Mr. Tyler and his father, was this: they were both living together in Cow Cross, Smithfield, the father rented the house, paid the rates and taxes, &c., and followed the business of a hair-dresser; whilst the son, who is a printer, occupied part of the shop, as a book and pamphlet-seller. The father had nothing to do with the son's business, nor the son with that of his father, but it happened, that Mr. Tyler, jun. publicly sold the Age of Reason when I published it, and the Vice Society obtained a bill of indictment against the father instead of the son. Mr. Tyler, sen. was arrested and gave bail, and to my knowledge appeared in the Court

of King's Bench to plead the following term, which was the Hilary Term, 1819. Not being called on to plead on the first day of term, I advised him to wait until he was summoned, and he took my advice; but, in the meantime, the Vice Society had found out that they had mistaken the father for the son, and consequently they took the advantage of the old gentleman, and frightened him by saying, that if he did not pay them seven pounds, the Society would cause his recognizances to be estreated, as he had neglected to plead. I advised the old gentleman not to pay the money, as it was a dead robbery, and to wait the issue as he had made his appearance in the Court of King's Bench, according to the terms of his recognizances. But the Vice Society's Lawyer, Pritchard, had set his agents to frighten the persons who had become bail for Mr. Tyler, and they, ignorant of the nature of the circumstances, and finding that seven pounds would stop the whole business, insisted upon it, that Mr. Tyler should pay it, or they would pay it for him. Out of respect to his bail, Mr. Tyler paid the seven pounds, and this is the ground, as both the Tylers have told me, upon which Mr. Gurney had the impudence to say, that the Society had desisted from a former prosecution, on a promise not to sell again. I told Mr. Tyler, at the time, that his father had been completely robbed of the seven pounds, and in the manner the circumstance was related to me, the robbery was the same as if he had been hustled and robbed in the street.

Whilst I am on this subject, I would again call on some individual to stand forward and publicly sell the Age of Reason. I certainly would print another edition, but the new laws have placed my property completely in the hands of the public and legal thieves. They could seize an edition of the work from me, but not from a person who has not been convicted of selling. If any individual would undertake it, in the manner I did last year, he would find it both a profitable and a honourable concern. The appetite for Deistical publications daily grows stronger, and the Christians, from the king to the beggar, have so completely unveiled themselves, within the last year, that there is a general suspicion that the Christian religion is more the emanation of the bad passions of mankind, than a work of God. Look at the *fracas* in a church in Westminster about a fortnight since, where three or four persons conspired together to exclude from the Church a Lecturer, who had been chosen by the inhabitants, and on the ground that this new

Lecturer held some shades of difference in opinion from the Reverend Gentlemen who were previously connected with the Church. The Times newspaper, speaking of the circumstance says: it had no parallel but in the O. P. riots at Covent Garden Theatre! blows were struck, desks were scaled, and the hissing, hooting, and groaning was so dreadful, as to make the timid part of the congregation take shelter at the altar! The paper further says, that the beadle took some of the rioters into custody! A Christian congregation assembled to worship their three Gods, called rioters! Shocking! We have the days of Athanasius coming again, and the Christians are becoming the most seditious part of the community.

I cannot help thinking, that humble and weak as have been my efforts to instil a little reason into the minds of the people, as to their theological opinions, I have been most powerfully assisted by concurrent circumstances. The bigotted part of the Christians have assumed an air of madness, and they are actually cutting up their own religion root and branch. I shall now begin to manœuvre a little, and change my mode of warfare; as I am almost inclined to think that my silence would in no small degree further my cause for two or three months. I must now, for a time, work my gun with grape and canister shot, instead of twenty-four pounders. I must bring forward my light infantry to harass the astonished and paralyzed enemy.

I feel much satisfaction in the aspect of the times, by an assurance that now, a Reform in the Representation must inevitably be accompanied with Religious Liberty, and all penal laws on matters of opinion must be abolished. In a manner of speaking, without this we should have gained nothing. I see that a most powerful discussion has been excited in the public mind on the subject of true and false systems of theology, and it must end in mutual toleration. I do not mean to be idle, for I find the subject absorbs all others in my mind. I will still continue to do my best in removing superstition and prejudice, and in expanding the mind to a knowledge and worship of the God of Nature alone. Idolatry has been a most grievous pest to mankind, and almost seems like a disease on the human mind, which baffles the art of man to eradicate. But as Swift says, "the knowledge of a disease is half its cure." I trust the great body of the inhabitants of Europe are beginning to open their eyes and to unlock their senses. An unshackled Printing Press, where nothing but printed lies are punishable, is

the only effectual remedy for this disease, and I anticipate the pleasure of seeing it in this Island in full operation within a few years, perhaps months.

Dorchester Gaol, Dec. 18, 1820.

R. CARLILE.

STOCKPORT UNION.

To the Reformers of Great Britain.

"THESE are the Times to TRY Men's Souls;" and many of you must be aware that the people of Stockport have been tried almost to their utmost exertion. It is known to the great Body of Reformers, that since the beginning of September, 1818, we have been contending with difficulties which would have proved insurmountable to those less attached to the sacred cause in which we were embarked. Had we not been animated with a spark of light from the pure essence of Freedom, we could not have so far struggled through the various persecutions and prosecutions we have had to contend with. It is not, however, our object to raise obstacles, but to overcome them; and we have overcome them hitherto without having applied for assistance elsewhere. Our funds are now unfortunately exhausted: we have allowed those three persecuted friends, Messrs. Baguley, Drummond, and Johnson, 10s. per Week each for nearly fifteen Months, besides these, we have, in conjunction with the town of Macclesfield, nine others to look after. These twelve cases are more than we can sustain without soliciting subscriptions from other places, to enable us to continue our support to those oppressed individuals who are suffering in the general cause.

We therefore humbly hope, that you will exert yourselves in behalf of these unfortunate individuals; our funds are exhausted, and we are necessarily deeply involved in debt; should the Reformers of other places withhold their support on the present occasion, those unfortunate men who are now imprisoned, must depend solely on common jail allowance for subsistence; and the others who are under persecution be deprived of the means of procuring an honest trial.

I am, Gentlemen,

(On behalf of the Committee,)

Yours, respectfully,

WM. PERRY, Secretary.

Union Rooms, London Place,

Stockport, Nov. 11, 1819.

N. B. All communications to be addressed to Mr. WM. PERRY, London Place, Stockport.

ST. PETER'S HOLIDAY.

'Tis said, that ST. PETER was so tir'd of late,
By the numerous crowds that assail'd Heaven's gate,
He petition'd one day for a few hours grace,
And a SAINT was deputed to stand in his place:
But strict charge was giv'n, that while PETER was gone,
He'd examine the guests, ere he usher'd them on.

He had scarce got the Keys, and had taken his stand,
But a knocking announced more Mortals at hand.
* '*Qui frappe a la Porte?* who's dat come from de Earth?'
For the SAINT, you must know, was a FRENCHMAN by birth:
"I'm a TURK," cried out one, with a brow quite severe;
"And am anxious to know if our PROPHET be here!"
' Ah! no matter for dat,' said the Saint, 'take your place
' With MAHOMET's sons, on the left side dat space:
' But, who's dis dat so steadily marches dis way,
' It must be a QUAKER; speak, art thou von?'—"Yea:
"I am come, friend, to dwell in thy bless'd habitation;
' Vell, dere, vid de Quakers, go take up dy station.'
Next a JEW—"Mister SAINT, O, I hope you'll prove kind,
"But I've been forc'd to leave all my monish behind;
"I had sav'd you *Von Guinea*, but, strange to relate!
"It slipt from my hand ere I enter'd your gate!"
' Ah! † *N'importe!* Monsieur JEW, here be no need of debribe,
' Dere, you go and shit down vid de ISRAELITE tribe.'

At this moment such knocks at the *Portal* were given,
The thundering echoes resounded thro' Heaven!

"Blood and Oons!" cried a voice, "can't you open the door?"
"We are press'd at the heels by a hundred or more;
"Know that we two are ENGLISH—tho', Honey, by birth
"I am IRISH, but that's just the same, Joy, on earth"—
"Come, dispatch," said the ENGLISHMAN, "men of my kind
"Surely claim more respect than these fellows behind:"
Hold! Monsieur ANGLAIS, vat Religion are you?
"What Religion! why, damme, there's but one that's true,
"And that's mine—I'm a PROTESTANT."—"Arrah," says
"But one right Religion,—your pardon in that; [PAT,

† Who knocks at the gate.

† No matter.

"You forget *mine*—the CATHOLIC—tho,' by the bye,
 "They are *both* of 'em *right*—and I'll tell you for why:
 "My *Sisters* were PROTESTANTS, after my *Mother*;
 "But *Dad*, being CATHOLIC, bred I so, and my *Brother*;
 "And, therefore, d'ye see, its as clear as the light,
 "That these two Religions are *both* of 'em *right*."

'Vell, *Monsieur* HIBERNIAN, if you think fit,
 'You turn to the right, vid de CATHOLICS sit:
 'And you, Sir ANGLAIS, who think all others wrong,
 'You, go, take your place, vid de PROTESTANT through.'

Now numbers flock'd in, each a different name,
 Which the SAINT singled out, and dispos'd of the same:
 Thus, like birds of a feather, the different religions
 Were sorted, then ROOSTED *together*, like *Pigeons*!

'But, hold, who comes yonder, vid front quite elate,
 'And enters vid-out e'en one knock at de gate?
 "'Tis I," said a Mortal, with dignified tone:
 'Of vat *Country*? vat *Faith*? by vat *Name* are you known?
 "My *Country's* confin'd to no spot upon earth;
 "My *Name's* of no note, but I MAN am by birth;
 "I *thought*, *spoke*, and *acted*, as if GOD look'd on;
 "And my CREED—to hold *neighbours* and self all as one;
 "But, as to RELIGION, why, in truth, Sir, I've *none*!"
 'Your hand,' cried the SAINT, 'you're de first of your kind,
 'To whom I could candidly open my mind;
 'Twas Priestcraft and Kingcraft first form'd all Religions,
 'And Ignorance and Folly support Superstitions:
 'Come in—you're not sway'd by de *follies* of these—
 'No Religion, you say!—so be quite at your ease—
 'Walk about, or stand up, or sit down *where you please*!'"

FREEDOM.

THE courtier, who lives on his patrons frail smile,
 His vices must flatter!—Oh, office most vile!
 What weak mortal's lot more degraded can be
 Than that of the hireling, who *dares* not live free!

By life's worst of ills shall my bosom be rent,
 Ere chains, although gilded, to wear I'll consent;
 Fortune's gay baubles, it enslav'd, I'd resign,
 In lieu of the gew-gaws would Freedom be mine.

MOST stories have been credited without examination, and such belief is a prejudice. Fabius Pictor relates, that, several ages before him, a vestal virgin, of the city of Alba, going with her pitcher to draw water, was ravished, and brought into the world Romulus and Remus; and that these twins were suckled by a she-wolf, &c. This fable the Roman people greedily swallowed, without examining, whether, at that time, vestal virgins were known in Latium; whether it was likely that a king's daughter should go out of her convent, with a pitcher in her hand; and whether it was agreeable to nature that a she-wolf, so far from eating two infants, should suckle them? The prejudice took root.

A monk wrote that Clovis, being in great danger at the battle of Tolbiac, made a vow, if he escaped safe, to turn Christian: but is it natural, in such an exigency, to apply to a foreign deity? Is it not in extremities that our native religion acts with the greatest force? What Christian, in a battle against the Turks, would not call on the Blessed Virgin, rather than on Mahomet? It is added, that a dove brought a phial in its bill for anointing Clovis; and that an angel brought the oriflamme, or banner, to be carried before him. All such tales prejudice readily credits; but they who are acquainted with human nature well know that both the usurpers Clovis and Rollo turned Christians that they might more safely rule Christians, as the Turks, on becoming masters of Constantinople, turned Mussulmens to ingratiate themselves with Mussulmens.

RELIGIOUS PREJUDICES.

If your nurse has told you that Ceres presides over grain; or that Vishnou and Xaca have several times become men; or that Sagmoncodom came upon earth and cut down a forest; or that Odin expects you in his hall towards Jutland; or that Mahomet, or some other, has made a journey into heaven; lastly, if your governor afterwards inculcates into your brain the traces made in it by your nurse, you will never get rid of them. Should your judgment attempt to efface these prejudices, your acquaintance, and especially the female part, will charge you with impiety; then the dervise, lest his income may suffer curtailment, will accuse you to the cadi, who will do his best to have you impaled, for he would have all under him blockheads, thinking that they make the tamest subjects: and thus things will go on till your acquaintance, the dervise, and the cadi, shall perceive that folly does no good, and that persecution is abominable.